

RUDOLF JOHN GORSLEBEN

OVERCOMING JUDAISM



Overcoming Judaism

Within Us and Outside Us

by

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TRADITION

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Foreword

The old world had perished under the racial decomposition promoted the Jews, who were already encroaching everywhere at that time. The Germanic peoples now entered the scene of history on the Mediterranean in admired purity and spiritual and physical unbrokenness. But all these tribes and ethnic groups, which the Germanic tribes drove into the mixture of peoples around the Mediterranean as wedges, as it were, to further and later advance, did not fulfill their task, they went to the dogs from the poison of the racial mixture, became rotten, decayed. Germany, as the leading Germanic power, did not learn the lesson from this in the future, but squandered its best strength in the pursuit of world domination goals, which it wrongly sought in the south. There, however, there were only political goals in the spirit of oriental rule. The unimagined possibilities of a Nordic rule of Germanic blood and spirit, which would have gained influence on the rest of the world all by itself, did not develop and with the Gothic period the pure Nordic tradition broke off. What subsequently determined people in the north spiritually and culturally was Rome's desolate mixture of Judeo-Christian ecclesiasticism and later a classicism that was only seen historically and adopted unvirtuously. The Jewish will to de-verification and destruction no longer found any

decisive resistance in the north and a several hundred year long struggle against the Aryan worldview and feeling. In this battle, the Jewish spirit seems to have triumphed today; but the Germanic soul has always found its way back to itself in times of need, and today it is already preparing to draw all its strength from heaven, earth and race in order to the eternal counterfeiter and oppressor forever. In reality, this is not a new or unheard-of event, and if ever a Jew spoke the truth, it was Rabbi ben Akiba with his words: "It has all happened before!"

Our struggle against Judaism and its anti-human aspirations is the millennial struggle of humanity for the victory of all the forces of the eternal against the forces of the transitory.

The author.

Munich, December 1920.

I

The Jew's redemption from himself and humanity

The world takes the question of the nature, meaning, origin and effect of Judaism among the rest of humanity too lightly, otherwise some frivolous writers, who believe they have found their solution in a few written lines or in a few cheap instructions, would confess to themselves how little they still understand of all this. Those are also mistaken who believe that the Jewish question is merely an economic matter, or even, in a narrower sense, only a matter for the merchant class. Certainly the economic side is important enough and the possibility of the complete subjugation of German trade under the control of Jewry is extremely dangerous to raise the voice loudly. It is therefore also a great merit and testifies to that civil courage, or courage of opinion, which is rare among us, to touch on this question in public at all. Until, the situation was such that no one or dared to call the Jew a Jew in public, as a well-known word so aptly says Mosaic, Israelite find newer names introduced by the Jews themselves, terms without serious scientific justification, only for the purpose of

weakening the deep effects of the eternal opposition of Judaism to the world of all non-Jews, which lie in the Jewish name. On the other hand, the gentile went around the world spectre of Judaism like a cat around the , and the latter, because it did not admit its existence, thought it did not exist at all, supported in this opinion by Judaism in a sustained and successful manner. But once the necessity of the heart and conviction led him to mention the name of Judas, he eagerly and with humble respect assured that he knew himself to be free of the anti-Semitism so rightly frowned upon.

And why the hell not? Doesn't the most pathetic party man confess publicly and with more or less expertise as an opponent of this or that cause; the one of the Center, the other of the Agrarians, the third of the Liberals, the fourth of the Socialists, the fifth of the Spartacists, the sixth of the Church, the seventh of the Freisinn? But it is rare for someone to publicly himself an opponent of Judaism. I can already hear the objection that Judaism is not a party, but a religious community. Well, clever Jews have disabused those of the notion that Judaism is a party and even more than that. Judaism is even a party of a very special and powerful kind, a party whose teachings are rooted in a thousand years of experience, whose population never actually decreases or increases, because it always remains

equal to the number of Jewish people on earth. Judaism is a party above all and in all parties, and as such is almost unassailable and almost unassailable. In all parties, from the right wing of the conservatives to the Spartacists and anarchists, Jews are at the forefront and leading. The aim of this tactic, which the individual Jew need not always be aware of, but rather springs from a racial, instinctive policy, is to have everything in hand, to give all phenomena the interpretation, all movements the direction serve the interests of the Jews for salvation, at least to their detriment. And it would only be a logical consequence of the Jewish way of fighting if the Jew to try to make himself the leader of anti-Semitism at a given moment, if all other means of blasphemy, suppression, the buying up of dangerous newspapers, books and persons were to fail.

This is how the Jew understood the labor movement to mislead them a socialism of Jewish spirit, which would quickly to be a cage of all true freedom, the Jewry of today would already have the power to make it strong enough to imprison the workers, who, if they ever suspected the true intentions of the Jewish humanitarians, would crush them with the weight of their abused bodies.

Bolshevism is the name of this first serious attempt to transform the secret Jewish world

domination into an open one. The attempt stuck in its beginnings, in Russia, the premature zeal of young Jewish strikers in Bavaria, Hungary and the Ruhr area certainly did more harm than good to their cause, and they can therefore be honestly rebuked for their actions even by initiated Jews. But if the Jewish overthrow of the world had succeeded, the Jews of the whole earth would have shared in its blessings; and the means which the Jew has found on way to world domination, loan capital and with it the bondage to interest of the whole world, would not be abolished with the world revolution, but would be monopolized in the hands of the Jews for an infinite succession of generations.

It cannot be the task of these remarks to cover all these things in their entirety. Those who feel the urge to add to their knowledge here must refer to the lessons of history, to the rich but partly hidden and suppressed literature and to the products of the still rare newspapers and magazines which have excluded the struggle for the days of the Jews as a matter of public opinion. In the frenzy of success, Jews have already extolled the fact of Jewish world domination. What we can therefore reasonably demand is the recognition of this state of affairs as a fact by a person of sound mind and by the daily press as a tool of public opinion and the most important means realizing national political goals. In reality, however,

the fact of the matter and all attempts to wrest it from obscurity have been hushed up, and yet the importance of the Jewish question stands above the importance of a thousand and one other questions of economic, political and spiritual life. It has become the main and core question, the question of humanity in general.

The Judenschast, the Jews as a mass, as a national unit find a stake in the flesh of humanity. One should not be deceived by individual experiences; the characteristics of a race are distributed to the individual in such small doses that they often do not seem to have any immediate effect. This Jewish nation, this people, which differs from all others in its living conditions, in that it needs the other peoples on earth as hosts for its nourishment and for the preservation of its existence – there has never been a Jewish national state, not even in Palestine, and the Bible itself and science deny this claim with clear determination – this Jewish people is thus hostile to all the life of the peoples, to the constructive life of mankind. Without itself working in the true meaning of the word that is, creating value through the labor of the head or the hand, uncreative from time immemorial, and instead destroying and corroding society, race, custom and law everywhere, it is destined to feed on the lifeblood of the settled peoples of the earth. Thus Judaism

unites all peoples who must defend themselves against it, if they do not wish to perish, against itself as an object of a common cause. Multiplied, Judaism will return this hatred in an eternal succession of generations. Deprived of all divine creativity, incapable of all value-creating work, because it has never been able to sink its own roots into the womb of the mother earth, it is a burden to itself and, by violating the law and the meaning of life in general through its existence, throws itself against humanity and itself.

The Jew must be redeemed from Judaism. That would be the solution to the problem. Redemption from oneself But he will never be able to accomplish this on his own. Mankind must bring him redemption from himself. And it will redeem the Jew from the Jew and the Jew from humanity once it has come to the realization of its servitude and, with this realization, throws off the thanks of thousands of years of suffering on the Jew. It is not we who must emulate the Jew and his moral needlessness, as many so carelessly and foolishly think, but the Jew must strive after us and our divine will to perfection. It is not the Jew who sets an example through his so-called industriousness, which is merely turnover, displacement and busyness, but we through our restraint. The Jew lacks inhibitions, which have their reasons in his "religion," his "law" and thousands of

years of education. We will never be able to compete on equal terms with the Jew, because he always does business his own way, even where we step back out of moral and fundamental concerns. The Jew, as a born "liberalist," is in favor of the unconditional unleashing of all instincts of the individual; the Aryan and with him all other races of the earth, for the binding of the individual for the good of the whole. The whole law and the majority of the prophets, provided they were not racial Jews, are based on this.

The realization of mankind that in Judaism, whose nature today goes far beyond the concept of its race, the eternal destroyer and discord has shape, – for it is to its hunger for money and its press of all countries spread over the whole world that we owe the world war, which has torn mankind apart in hatred as never before, – this realization will give birth to the necessary measures that will put the Jew in his place and cure him of his millennial delusion that the rest of mankind is only there for his sake, according to the promises of his fathers, who are to make the kings of the nations the footstool of his feet and have promised every Jew 5637 or however many servants. How could humankind have achieved fraternization by the promise of a race whose religion and law preaches hatred against everything non-Jewish! Read the decisive Bible and Talmud passages.

The purified anti-Semitism of non-Jewish humanity will redeem the Jew from his Judaism and not, as the arrogance of Judaism pretends, the Jew will redeem humanity by overcoming anti-Semitism. Humanity faces Judaism as a thousand to one. The victory of anti-Semitism brings the redemption of Judaism from itself and thus the salvation of humanity.

II

On the path to knowledge

Now the wave of general agitation has so high that even the daily papers can no longer ignore the Jewish question. Nothing proves so much the inertia of the press in decisive questions (in trivial ones its obstinacy is surpassed by nothing else), nothing proves so much the fact that it is not a will but merely a tool, as its position on the Jewish question. Its supposed guidance of public opinion is in reality a fearful looking round and round, and yet it cannot prevent itself from being a victim at every turn.

“Opinion” some of its subscribers, who then drop the paper in question and order their public opinion for the next quarter from a different publisher.

The astonishing growth of the Aryan movement has now slowly forced some of the daily press to open up the gaps that were otherwise so necessary. They will be aware of this courage. This is generally expressed in the caution not to wet the fur that is to be washed. Nevertheless, these fearful heroes will not be spared hostility, and it is also an undoubted betrayal of the

“public opinion” to all of a sudden let the water out, when up to now, in the great world silence on the Jewish question, they have so dutifully kept their mouths shut like everyone else. The consequences will not fail to materialize and the threats to withdraw advertisements may have already started here and there. But don’t be afraid! The Jewish question will perhaps be the best business yet. Which newspaper publishers would have the nose to tell them that it is now time to sail with full sails before the wind that is sweeping out of the Jewish question’s weather hole and from many other nooks and crannies? In any case, the ice has broken again in some new places, and if any special proof were needed for the sighted of this time that the unraveling of the world-redeeming Jewish question can no longer be stopped, it would have to be such signs and wonders. The millennia-long lie on the body of mankind, which is polluting the world, will soon burst of its own accord if no knife can be found to cut it open.

In millions of hearts of Germans and men of other nations, the tender plant of knowledge about the true nature of Judaism and thus the redemption of the world from the Jew and subsequently the redemption of the Jew from himself is still sprouting today. This realization is still mute, it still lacks the thousand tongues of the press that give sound and

voice to the stammering of the masses. The war has opened the eyes of the victors and the vanquished to the ultimate and deepest connections ultimately led to the unspeakable fratricide. My Jewish loan capital of the whole world, the Golden International, triumphs over victors and vanquished, and victory or defeat is the same it as long as both parties are indebted to it and have to pay the eternal interest, this most terrible scourge of mankind. But this new realization will set masses in motion, to which the so-called workers' battalions will relate like a troop of migratory birds to wandering peoples. For then not only poor, still dependent proletarians, misled by Jewish teachings and leaders, caught up in a party network, where they can do no more serious harm and, if cleverly incited, can only destroy themselves, but here one day humanity will rise up,

The hearts of whole peoples beat in mighty unison towards the great upheaval that is to free us forever from the misery of people facing each other unrecognized as tormentors and tortured. Take the Jew away from the body of mankind and give him his own existence, his own homeland, "for" he has never had one (not even in Palestine, which can only be claimed by those Jews and theologians who consciously speak untruth or have never learned to understand what they read), and he will cease to be the negation of the true spirit of man, in the foolish

delusion of believing that he must destroy what is not his equal in poverty of love.

How should this be done? Not with murder and manslaughter, for we know and say what the Jew does not know and does not say (Jewish Bolshevism and Communism confirm it), that we can kill the body but not the spirit. But if the spirit cannot be killed, it comes to life again in new suffering and there would be no respite from the horror. And all that would be left would be a remote Jewess in Poland and a miserable scrounger in New York, the spirit of the Talmud and the devilish spirits of El Shaddai and Yahweh, the outspoken lord of robbers and usurers (read the Old Testament without school and church glasses), who promise the Jew the rule of the world if he falls down and worships them, this spirit of man-hating Judaism would beget, give birth and multiply anew in new suffering.

Salvation from Judaism can only come through the uprising of non-Jewish humanity against the Jew. When we leave him no gap for escape, no opportunity for cunning and no more room for his tentacles, when the knowing eyes of all mankind have placed him and we have forced him between us and the impenetrable wall of our will, only when Jewry no longer has a way out where it could indulge in the law of its race, only then will the Jew let the

Jew in himself go, only then will he be able to escape from his own skin and want to become and be nothing other than a hundredth part of the body of humanity, invisible as a whole and for the first time a single entity, a peaceful part of humanity, a cell that builds up like others, no longer a lump of pus, no longer a source of fever that drives peaceful economies into wars through overheating and destructive competition, no longer a corrosive poison in the bloodstream of other races. To put it more simply: the Jewish question is solved at the moment when mankind has come to recognize the essential enmity of Judaism, just as the tree must see its enemy in the mistletoe, which, without roots of its own, sucks the seed of life from its mark and must bring the tree to ruin if a saving hand does not help it. The Jewish question is solved when awake humanity puts its finger on the Jew's breast and says to him: I have recognized you, do not try to harm me any more, for I know how to prevent it! The Jew, lifted from his sucking places in the body of humanity, would, in order not to lapse into insubstantiality, have to himself up and join himself like links in a chain. And he would also merge into a fruitful totality if he were left no hope of a special existence.

Zionism is a blissful deception of the Jews struggling for redemption and the rest of humanity longing for this redemption. However, one should

not be bribed by a hope and a promise. The prerequisite for the salvation of the Jew from himself is inner conversion and the recognition of a striving commonality, for where the Jew remains dependent on himself as a Jew, as in Poland, parts of Galicia, Palestine and New York, they merely form a foul-smelling heap of human excrement in their inability and lack of education for vividly structured common work.

A lot of water will still flow down the Rhine before the final success, The Ganges, the Rîl and the Mississippi, and a few generations of the Zodiac will still have an easy time giving the lie to contrary predictions. But knowledge is on the march, people are guessing and doing and will still find blessed means.

Every beginning is difficult and one must be better informed than the majority of his contemporaries about the things of man and of the world in order to understand where the path leads us, where fate wants to take us. Anyone who is not sufficiently informed about the position of the Jew in the history of mankind (and most people are) must soon try to make up for this deficiency, otherwise he will fall hopelessly behind and will understand his time just as little as he understood the past and will have no influence on the shaping of our future. He

should look for everything that his personal literature and his personal press do not offer him, he should step out of the ring of world silence surrounding the concerns of Judaism and listen to where people of understanding pronounce the otherwise forbidden name of Judah. Let those books and the press tell him about things he did not know before. But most of them have so far refrained from doing so, which is why, under the guidance of a horde of newspaper writers, they prefer to talk and guess about things where the amount of distinctions and connections is not yet a cause for concern and where Cedar is able to put line under line. If this were not the case, where would some otherwise very clever men get the courage to present so many unconsciously mendacious and deliberately inadequate things to themselves or to an unsuspecting readership. The way Jewish issues are dealt with in public and in the press is therefore rarely accompanied by expertise, courage and an upright will.

After some introductory explanations and excuses as to why the Jewish question should be addressed, a few complaints are usually against the Jews. Then the matters are half admitted, half denied; there are certainly some things to blame, but, after all, we ourselves partly to blame; moreover, the unstoppable “progress” and the ever more generalization of the

Jewish population would bring about a change in the world.

A clarification of the solution to the question, which is also not entirely free of prejudice – in other words, the usual lukewarm ranting of lukewarm souls. It would be going too far to point out every single inaccuracy in their statements. Such people, like others, cannot see the wood for the trees, cannot see Judaism for the Jews, which is, by the way, the most excellent kind of concealment that the Jew practises with success. For the time being, they only see what the Jew has so far allowed his fellow citizens to see. That is how they saw me, that Jew who was his duty on a so-called front. They themselves feel, the tone betrays them, the extraordinary, to put it mildly, of this assertion. For there are certain facts that can no longer be denied to a healthy and adult person in Germany today, and these facts the fact that Jews were rare at the front, frequent in the writing rooms and in the rations, mostly in the stages and too many at home, according to the words of the Talmud, which writes in Pesachim 112k: “When you go to war, do not go first but last, so that you can return home first.” I don’t give a damn about statistics, because they have always been the best to prove the opposite of a thing, but if we take the very rough ratio of one hundred parts population to one part Jews in Germany as a

comparison, I would have had to meet one Jew out of a hundred front-line soldiers, that is, a hundred people with a rifle in their hands who actually had to shoot with it. But I often didn't meet one in a thousand. Rare exceptions cannot change the facts and facts twelve million Germans experienced with their own eyes can no longer be proven away with the best statistics.

The harmless non-Jew knows and, when questioned, mentions the Jewish legend of oppression and the "forced": Restriction to trade. Certainly the Jew was restricted to trade, but only by his very nature, which sees in Men only commodities and even the most spiritual goods of man, art, literature and science worthless as soon as his hands touch them, by putting a price on them, turning them into commodities. At all times and among the most diverse peoples, the Jew has already had the opportunity to become a citizen like the German from Charlemagne until the first persecutions of the Jews in the late Middle Ages, which were caused by debt distress and usury pressure, but he remained a Jew by disposition and race because he would not, perhaps could not, do otherwise. The general public only knows the last Jewish emancipation of 1820, since the tried and tested Jewish historical narrative denies the existence of earlier ones. As a result, they are

unaware of the countless attempts in the history of nations over three millennia to educate the Jew as a fellow human being (as far as our knowledge reaches), which always failed miserably because of the Jew himself. Thus the ghetto, the pogrom and the expulsion have become the ultimately ineffectual means of defense of helpless and ill-advised peoples. The Jewish problem is a matter of pure humanity and therefore cannot be solved by sight alone, by hatred and ignorance.

A moral will must arise in men, in all mankind, which is determined to take away the human disgrace of Judaism, of this mischievous entity in its body and in its soul. If humanity acquires the moral strength for this deed, then there is no longer any place for the Jewish idea in the world, neither in us as the spirit of the lowly nor outside us in the appearance of the Jew as the negation that has become form.

III

The howling pack

All sensible and honest people agree that there is an “Judenstage” and that this question of humanity can only be solved in a humane way. There are not only sensible and honest people in Germany and everywhere else on earth, but also many more foolish and malicious people, indeed they are by far in the majority and the number of wise people is very small. But the foolish and wicked are driven by some dark fate, like Hödur to slay Balder, to consciously or unconsciously want and increase the suffering of the world by resisting true knowledge, often even persisting in their harmful opinions and effects against their better judgment, and it is not necessarily only the Jews who are born into their law and their rape.

The whole inadequacy of the preparations and the state of affairs in the matter of the Jews’ days becomes clear to anyone who takes a look the Wirmis of this time, who has to watch how everyone barks at everyone else, that it looks like the mad raging of mad dogs. If he looks even more closely, he will notice someone who is different from everyone

else; one expects help from him, so to speak, because he apparently shows no interest or rather interest in everyone. But when, after a long period of deception, I look his black, flickering eyes and at his yellow, clawed fingers, I suddenly discover that he is enjoying the hellish madness and throwing words, money and lumps among the people, over which they are now shouting, biting and fighting to death. Thus he drives the wild herd before him, and which way he wants them to go, which way the blind jealousy and the senseless battle of all against all, no one notices what Satan's game is being played with him and his comrades. In their blind jealousy and in the senseless battle of one against all, no one realizes what Satan's game is being played with him and his comrades. Many have probably already broken free from the tangle and are following their poor brothers, still caught up in madness and error, with sad, helpless gestures. The seducer looks around suspiciously at them, and at this moment I recognize the Jew in him. He fears that the number of those who leave the circle of the frenzied will grow, and so he will continue to scatter his bait among the wild crowd. In vain the few who have become sensible resist the shameful deception; the words, coins and lumps still have a powerful effect. Yes, to the delight of the maliciously and approvingly smiling Jew, a bespectacled, battered blond head rises from the

crowd for a moment and asks the question in a challenging, instructive tone: "Can we really blame a denomination, or a rape as such, for this general chaos?"

I am amazed and perplexed by so much short-sightedness and cannot find an answer at the moment. Instead, I feel the foolish phrase "as such" flying around my ears. Then the Jew's yelping interrupts me, and with him I hear whole Jewish ages laughing as if from afar; even today, every young Jew who emerged from the Galician darkness of his origins and has become aware for the first time of his nature in contrast to the world of non-Jews laughs at this phrase. The yapping, wildly tearing pack of humanity has meanwhile left, howling, scolding and biting, incited and cheered on by its shepherd, and right now, despite the distance, I see how the face of the Jew changes and takes on the features of Disraeli, the mighty Prime Minister of England. This suddenly gives my thoughts a jolt and, since the bespectacled man with the straw-colored head has stopped in front of me, I give him an answer to his question, so to speak, by turning to the ever-moving Disraeli, by the way, was one of the first Jewish who, summarizing the experiences of his race in modern words, expressed the view that history only be understood in the mirror of the effects and struggles of races. Anyone who has not read a word of the

Jewish statesman at least knows this saying. Knowledge of this word might have spared you, Doctor (judging by your appearance, you are entitled to this degree in the sciences) the “because of me,” for you would rather believe the Jew three times, as I seem to know you fleetingly, than your own eyes once, and you are not alone in such misfortune.

What do you say? You’re surprised that Disraeli has created the English empire?

Me too. Disraeli would be no less surprised. Disraeli did not “create” the English empire either, that had already existed for a long time without him, but Disraeli and I would probably agree on the formula and say that he turned the English empire into a Jewish-led empire of the English nation. With him, all Judaism took root in world politics, with the aim of gaining world domination by such an apparent detour. Anyone who has understood the times also knows that we have from the fruits of this policy, which ripened with the World War, Emperor and people, unsuspecting but not blameless, under the seeing eyes of a few non-Jews, wished for and welcomed by the conscious Jewry of the whole world, including Germany.

The doctor is silent for a moment and then says, while one notices that he has hardly paid attention to what he has heard: “If, as you and other opponents of

the Jews claim, the race were one and the same, the different developments would be utterly incomprehensible.”

I quickly reply because I can see him opening his mouth again: The thought is a little vaguely expressed, but I also understand insinuations. You mean to say that it would be incomprehensible that one and the same Jews supported the British Empire and destroyed the German Empire, that, to add an example on my part, Radak-Sobelsohn and Rothschild, Kuhn and Rathenau, as different as they represent, each find Jews. So they more or less deny the race. But it is not anti-Semitism, a thoughtless word by the way, introduced by Jews for the sake of its subtle negative effect, not anti-Semitism alone that claims that the essence of Judaism lies in its race, but, as if it were still necessary, hundreds of confessions and avowals by cheeky Jews. But it is no longer a matter of these self-evident facts. It is not a question of apparently inexplicable contradictions, but of a common Jewish, immovable goal, as often recognized by non-Jews as it is known by Jews, and Moltke's word, to march separately and strike together, is an age-old tactic of the Jews, consciously applied by the leading classes and secret leaders, unconsciously, instinctively followed by the mass of the Jewish nation. Whoever is able to listen into the apparent chaos of Jewish life on the surface of the

earth will hear, if his ears are sensitive enough, Rathenau, Eisner, Lenin, Rothschild, Einstein, Becher, Schwab, Sonnino, Szamuely, D'Annunzio, Schiff, Levien, Karden, Haas, Luxemburg, Landauer, Marx and a hundred others speaking in the same key.

But in what way, you may ask, can the wild forces of the individual Jew be gathered together for common Jewish benefit, and by what characteristics can we recognize the general direction of the countless individual rivulets of Jewish life running back and forth? The matter is simple and by no means a secret. Suppose, Doctor, that in Germany a million people, that is the number of Jews living in Germany, were to come together and work according to a secret slogan, supported by the heredity of spirit and blood, towards a common goal, as a kind of secret society with very limited liability of the individual.

Would it be easy, with such a mass, with such a connection, even without thousands of years of intellectual and racial breeding towards the goal, to get their hands on everything they set out to do in the shortest possible time? Suppose this society were to its members from certain moral and ethical duties and ideas for the better and unhindered use of their senses and faculties, then in three generations such a society would hardly be distinguishable from Jews in

its effect on the life of the nation. From parts of a lively and healthy people, a human variety would have been formed through mental and moral degeneration, which always physical degeneration, and which in the course of the centuries would develop into a rape, assuming that it had been bred. And indeed, Judaism, which needs the body of other nations for its own national existence, can only be explained as a declining entity in the body of humanity that has become a rape. The Jew stands with his being completely outside the rest of the human world, and the Jew of all times has also distinguished and characterized his people in this way. The thought is too obvious, and it is too well founded in the nature of man, for the Jew not to have tried at all times to reinterpret this exceptional position into a privilege, first for his own justification, then towards others. But the iron mirror of history, whose clear reflection can never be permanently dimmed, proves more clearly with each passing day that the Jewish people is not a chosen people, but an outcast one. Its salvation lies in repentance alone, but in its repentance also lies the salvation of mankind, if it does not want to be handed over to moral decline under Jewish rule and under Jewish corruption, for what good would it do man if he gained the whole world and yet suffered damage to his soul?

But where it is really the case that a Jew has overcome himself, then he is no longer a Jew. These undoubted exceptions, which again and again lead to the fact that well-meaning non-Jews have chosen the starting and supporting point in the battle over this problem has increased the confusion in people's minds, which the Jew, in his war against humanity, carries before him as a forest to cover his wandering armies.

I thought I had got my doctor to the point where he would follow the trail I had set him on himself, and continued calmly and confidently:

However, I would recommend two books for your private preparation and instruction: Roderich Stoltheim "Die Juden im Handel" and Theodor Fritsch "Der falsche Gott," both published by Hammer-Verlag, Leipzig. After reading their contents, I consider it impossible that a man of a lively mind and a just heart could maintain a lukewarm attitude in these matters. In the matter of the Jews' days it can only be said: he who is not for me is against me. The two books must have a divisive effect on people through their facts.

He remained silent again for a while and I thought I had already won the game, when his eyes behind the thick glasses lit up, as it were, insidiously and mischievously, as if he had conceived a thought

that could destroy his mortal enemy and said, certain of his success, with bared teeth:

“Far-sighted people have never been anti-Semites. On the contrary!” he added.

I also said: “On the contrary!” But it was more a speech of embarrassment, because I completely lost ground with this renewed assertion, although I realized at the moment that this was a cheeky distortion and lie, because as far as my knowledge and experience went, I was in the illustrious company of the best and greatest of all men for several millennia with my opposition to the Jews. It always been the prerogative of great men to recognize the true nature of things through the appearance of things, and we did not need to. The only way to gain the only true and immovable point of view on the Jewish question was to adhere to their judgments, which the course of history has repeatedly confirmed.

But before I could fully awaken from my surprise and stupor, I found myself alone and could just follow the figure of the straw-colored doctor as he disappeared into the howling mob of the good shepherd. I was rather saddened by this failure and to compile a list of judgments and statements about the Jews by great and important people from all

times and nations, so that I would be better prepared than I was today at the next opportunity.

IV

In good company

Any attempt to achieve a more or less ostensible objectivity in the Jewish question, in which, as is now fashionable, all bloodless scribal souls indulge, precludes an upright treatment of the whole matter from the outset. Let your speech be yes, yes, no, no! What is above this is evil. Today a man must – and so it has been in all good times – stand by a matter with all his convictions, and must not believe that with so-called objectivity he would advance one step in a matter or see any deeper in knowledge. Objectivity is only ever a brand in order to appear impartial to the audience. True objectivity, however, only comes from personality, from the conviction to fight for a just cause; and it is with the strength of this conviction that I have honestly the battle. I have always avoided deluding myself or others about my aims and intentions. If I had proceeded in the right way at the right time, the investigation of the question might have received support from some quarters. But now, if there were time for such superfluities, I would have to try to unveil the confusions that mean and clumsy hands have created in the overall picture of these questions. But it cannot

be our goal and our profession to persuade any Jew or Jewish genealogist away from Judaism.

It seems quite impossible to me that “a Jew wants to say something about the Jews’ days,” because a Jew is logically not able to say anything essential about the Jews’ days in the direction of their solution, since he himself is already into question with the question. It seems to me to be a dark joke that the non-Jew must first argue with the Jew about whether the Jew has the right to live and live at the expense of the non-Jew. The Jew has as much right to the. The Jew has as much right to the blood of mankind as mistletoe has to the marrow of the tree, as tubercle has to the lung, as cancer has to the liver, as the louse has to the dog, as the cuckoo has to the foreign nest. Is it of any use for the sick person to argue with the fever that shakes him as to what right it has to threaten his life? If the sick person is still strong enough, he will drive out the illness, but he will not enter into a protracted argument with it. Thus mankind will shake off the Jew, however painful the cure may be, according to the words of Christ: If a limb offends you, pluck it out. If such an opinion should appear presumptuous to one or the other, it must be replied that the nature of Judaism has no example in the world, and that exceptional entities can only be combated with exceptional measures. German and Frenchman, Frenchman and

Englishman, Englishman and Russian can be enemies, can fight and get along; but the English, the French, the Russian, the German Jew will be the enemy of all four, however he poses and disguises himself. These things, which fall more into the realm of factual politics, we can easily remain silent about here, because the stones are already talking about them. The Jew as a nation among other peoples sits in the flesh of mankind like the spear in the body, like the bullet in the joint, like the fist on the eye.

That is the core of the whole question, that the Jew is an exception, that he is outside the human order, which demands that, according to the eternal law of life, as the individual man upon himself, so every nation stands upon itself and bears its own responsibility.

But this realization is already thousands of years old; the greatest men of all times have already expressed it, and it only shows the depravity of Judaism, its deviousness and at the same time also the instructiveness of the ill-advised and misguided peoples, if even today, after so much evil experience, the Jew still wields the scourge of world usury, licentiousness, the lie of life and hate wars over mankind. Not that the non-Jews are the perfection on earth, or that without the Jews no water would be muddied for themselves and others; but does not the

individual, after long oppression, feel as light as a bird, ready and able to begin a new life with all good will and happy intentions? Thus mankind, redeemed from Judaism, would also find the way to its salvation and to inner and outer peace more easily and quickly, both internally and externally.

“Far-sighted people are never anti-Semites!” that straw-head had said to some shameless Jew-monger, who well knows that the more grotesque the assertion, the deeper the consternation of the opponent, and many a harmless person, who transfers his own decency and honesty to the other as a matter of course, has allowed his thoughts and judgment to be confused by bold mendacity.

The most confusing thing, however, is the terrible error that followed, as if Judaism had somehow been the forerunner of Christianity. Through the outrageous falsification of history, with which the Jewish records and collections of foreign literatures an “Old Testament” on which the “New Testament” was to a certain extent built, Judaism has from the beginning, like a usurious plant, twined fine tendrils and snares around the Church and Christianity and threatens to suffocate them with its embrace. All misunderstandings have arisen from this and have caused considerable damage to the Christian idea, because only with difficulty Only a few, and always

only a few, have succeeded in separating the Christian from the Jewish tradition. It can be said briefly and definitively that everything in the Old Testament that seems alien to us, immoral, criminal, effortless and misanthropic, is Jewish intellectual property and Jewish history, but everything else, even if its details can be proven, remains an unjustified misleading incorporation of foreign, mostly Aryan components, moral, religious, cultural and historical literature. For a long time, the Jews were confused with the population of Palestine, which they had slowly subjugated and made “interestable.”

But already among the prophets of the Old Testament, those who curse the usurious Jewish people to ground stand out. Otherwise, it is not up to the great ones to put their own people on the world pillory. Biblical and ethnological research has now also taught that the majority of these prophets were not sons of the Jewish people who ruled in those wandering regions, but the leaders of the oppressed indigenous population of Palestine and Syria, who raised their terrible accusations against the usurious plundering of the Jews. This is the only way to understand the appearance of Christ in its contrast to all Jewish life and thought. If it were otherwise, the Jews would not have turned against the spirit of Christianity for 2000 years with the old hatred and the old vengefulness. It is not a question

here of an opposition of faith or knowledge in religious matters, but of the insurmountable obstacles of racial inheritance and inexorably cultivated racial upbringing. The Jew stands in conscious opposition to the culture of white humanity, which is a Christian culture. How can he excuse the fact that after two millennia he still delays the only necessary step of entering into the community of humanity around him? It is, I repeat, not a matter of religious opposition, because the concept of Christian culture has long since transcended the narrower religious boundary.

But let us turn from theoretical justifications to historical evidence. Tacitus, who we can trust to have an understanding of peoples and people, speaks about the Jews as if he were watching their goings-on today, and indeed their methods have never changed since Abraham immigrated to Canaan and deceived his landlords and Joseph, as governor in Egypt, expropriated the people through a forced economy and drove them into slavery, as if he were called Rathenau and were an economic dictator in Germany – Tacitus writes in his “Histories” V, 3-8:

“Most authors agree that in the case of the oracle of Hammon had instructed King Boschoris to cleanse his kingdom and to send the lepers to other lands as a race hated by gods and men. They were

thus segregated and left to fend for themselves in the desert... One of the exiles, Moses, advised them not to expect help from gods and men, but to trust in his guidance.

“In order to chain the people to himself forever, Moses gave them new laws in contrast to those of all mortals: everything that is sacred to us is contemptible to them; on the other hand, everything that arouses our abhorrence is permitted to them... Their customs (rites), no matter how they originated, justify them by his mandate; their other institutions, perverse, abominable, have gained strength through their absurdity; for the rejected, who have renounced the faith of their peoples, carry tribute and taxes to where the Jews have become powerful.” – The Roman historian says it all.

His contemporary Seneca (4 BC to 65 AD) confirmed for the ancient world the state to which we have fallen again today because we have learned nothing from history and have not wanted to learn anything:

“The customs of this most wicked people are already so strong that they have spread to all countries; the conquerors have imposed their laws on the conquered.”

The demand for the destruction of the disturbers of the peace and the demand for this also arises early on, a sign that the Jew did not first “acquire” his strangling qualities, but had them from the beginning, cultivated them from the start. It is also a bad excuse for the Jew to boldly claim that he only became the excrement he is today through oppression. On the contrary, suffering steels the moral man and is capable of raising the soul of even the immoral man, but man never becomes the enemy of all that is good and right through suffering, but rather its advocate; otherwise what would be the point of Christ’s example? -

Diodorus (around 30 BC to 20 AD) reports in his Universal History that the friends of King Antiochus (175-163 BC) had already advised him to exterminate Jews, “because they alone of all peoples did not want to mix with any other people and regarded them as enemies.” After being expelled from Egypt, they had settled in the area around Jerusalem and “united to form the one people of the Jews, inheriting their hatred of mankind among themselves.”

The Koran contains the two following sayings of Mohammed (born 571, died 632), which show that he does not derive his derogatory judgment from

religious causes, but from the ineradicable criminal tendencies of the Jews.

“Because of their injustice, we have forbidden the Jews many good things that were formerly permitted to them, because they deviated far from the religion of God and took usury, which was forbidden to them, and unjustly used up the wealth of other people.”

– Sura IV.

(The Jews) “Deceivers are few and far between!”

– Sura V.

The Jews, as so-called “Semites,” have never enjoyed the respect or even friendship of their alleged racial brothers, the Arabs. Manzwi al Maulid says (821 AD) crudely but clearly what he thinks of the “people of God”:

“To expect honesty and a sense of justice from a Jew is as much as seeking virginity from an old harlot.”

At all times and among all peoples, the Egyptians, Canons, Persians, Babylonians and Medes right up to the present day, the Jew has never appeared to us and others as anything other than the insidious deceiver and conqueror of power through seduction, subversion and immoralization. We must break with

the idea of a closed Jewish state in Palestine; it has never existed. If the Jewish bolsheviks in Russia are able to maintain themselves for a hundred years, then Russia will become the second Palestine, the second example in the history of the Jews, where this people, in addition to its actual state within the state, also exercises a secular rule over a formerly non-Jewish people, which would soon have to take on a Jewish national character, because the ruling Jew would try to suppress all national characteristics of the deceived people.

The Jew came to the Rhine with the Roman legions, for he was as much a supplier to the army then as he is today, and was a skillful trader and negotiator, i.e. in his view a traitor, spy and deceiver on both sides as he is today. In Cologne at the end of antiquity and in the German cities of the early Middle Ages, Jews already sat unchallenged, on the contrary, with all kinds of trading privileges. Only later generations persecuted, ghettoized or expelled the Jews after centuries of plundering and usurious oppression. However, the words of King Guntram of the House of Merovingia around 565 AD, which Bishop Gregory of Tours (540-594) preserved in his chronicle, show us how the Jews were perceived as a scourge of the honest Aryan population of Gaul and Germania from the very beginning:

“Woe to this nation of the Jews, for it is evil and faithless and ever deceitful in heart.”

And yet Charlemagne, or as he is increasingly and perhaps more rightly called, the Saxon Butcher, summoned the Jews and showed them great favor. But Charlemagne also marked the beginning of the rupture and struggle between the Aryan-Germanic spirit of inner freedom and the ecclesiastical-Jewish compulsion of conscience of the already falsified divine teachings of Christ. -

How the burden and oppression caused by the Jews, not least the documents and statements of important contemporaries the patient peoples only turned against the Jew in the deepest distress, not against the Jew as the executioner of Christ, not persecuting him for religious reasons, but rising up against him as the executioner of their prosperity and their modest livelihood.

Let's listen to Peter de Clugny (around 1146): “What I say is known to all. For it is not by honest farming, not by lawful military service, not by any useful trade that they make their barns full of grain, their cellars full of wine, their bags full of money, their chests full of gold and silver, but rather by what they deceitfully deprive the people of by what they secretly buy from thieves, knowing how to obtain the most precious things for the lowest price.”

Three hundred years later, these things have not changed in the slightest for the Jews.

Abbot Tritheim of Würzburg was still complaining around 1475:

“It is understandable that an aversion to the usurious Jews has taken root among the low and the high alike, and I approve of all legal measures to protect the people against exploitation by Jewish usury. Or should a foreign nation rule over us? And not by greater strength, greater courage and greater virtue, but merely by miserable money scraped together from all sides and by all means, the acquisition and possession of which is reserved for this people seems to be the highest good? Should this people be allowed to fatten themselves with the sweat of their brow and the sweat of their brow with impunity?”

His contemporary Peter Schwarz says briefly:

“The Jews deceive the people and corrupt the nations and plunder the lands with usury.”

Luther wrote a lot about the Jews. Here are a few words:

“All her heart’s anxious sighing and longing goes that they might one day deal with us Gentiles as they dealt with the Gentiles in the time of Esther in Persia. Oh, how fond they are of the Book of Esther,

which so finely tunes to their bloodthirsty, vengeful, murderous lust and desire! No more bloodthirsty and vengeful people has the sun ever shone on than those who think they are God's people, that they should "turn and slay the heathen."

"Yet their Talmud and rabbis write that killing is not a sin if one does not kill a Brother in Israel; and whoever does not keep an oath to a Gentile does not commit a sin. Rather, stealing and robbing, as they do through usury against the goyim (non-Jews), is a service to God. For they think that they are the masters of the world, and that we are their servants, even their cattle.

One of the noblest and greatest spirits from the beginning of the awakening new age, Giordano Bruno, writes after reading the Talmud, the collection of Jewish religious and moral teachings:

"It is true that I have never found such a view of justice except among savages, and I believe that it first arose among the Jews. For they form such a pestilential, leprous, and homicidal race that they deserved to be exterminated before birth.

Bruno is mistaken in this insofar as he unnecessarily suspects the "savages," for there is no religion, no other law among men that does not somehow point to a higher moral order; the Jewish

law and the Jewish religion alone made demands to their confessors, which are hostile to the rest of humanity for base reasons and are perceived by them as immoral, even inhuman, because they deny human community.

With his brilliant vision, Giordano Bruno hits the nail on the head with these words:

“The worst thing, however, is that they, as the outgrowth of Egypt, have passed on the misunderstood religion of the Egyptians to posterity in a distorted form.”

He already knew – and has clearly stated elsewhere – that the Old Testament, or at least everything useful from the “Mosaic Law,” is not Jewish property, but rather appropriated, stolen and often turned into its opposite.

From all these testimonies it is evident that it is a lie to attribute religious reasons to the hatred against the Jews, their persecution and contempt; all statements are directed against the predatory, extortionate and deceitful trade and behavior of the Jews, and only as an outgrowth of this fact are they occasionally accused of godlessness. It is understandable and even that in times of passionate opposition, religious hatred would also be expressed against the people of Christ’s murderers. Incidentally,

Roman-Jewish church tradition has never seriously tinkered with the Jewish witness, as Jews themselves have always been popes and Jews have always influential in the Vatican as church dignitaries and money men.

Even at the time of the fiercest religious battles in the Reformation, the Jew is by no means implicated as an unbeliever, but both parties see him as a condemnable drain on the people; Luther and his opponents are in complete agreement on this point.

Dr. Johannes Eck (1486-1543) recognized it: "Usury makes them live richly, eat and drink, have beautiful and good household goods."

Today, it can be said that they can be found in all nourishing seaside resorts, make up a good 90 percent of all guests and fatten themselves up on all the food that has become scarce but can be had for a lot of money.

"Are the Jews better than the Christians," asks Geiler von Kapsersberg (-1510), the Strasbourg scholar, "that they do not want to work with their hands? To be usurious with money is not to work, but to work others in idleness."

Even Voltaire, this "most enlightened" mind of his time, of which the Jews always boast so much about the virtue of "enlightenment," even Voltaire does not

leave a good hair on the Jew and condemns his inhumanity to ground. Of the many and bitter things he says about the Jew, only this small sample:

“The small Jewish nation dares to display an irreconcilable hatred of all peoples, is always superstitious, always lusting after the goods of others, groveling in misfortune, insolent in happiness.”

The German Johann Gottfried v. Herder, similar to Voltaire in some respects, but deeper in insight and foresight, wrote in his fine “Ideas on the Philosophy of the History of Mankind”:

“Judaism has been a parasitic plant on the tribes of other nations for thousands of years, indeed almost since its origin; a race of cunning negotiators almost all over the world, which, despite all oppression, longs for no honor and home of its own, for no fatherland.”

With Napoleon, we cross the threshold of the 19th century. The complaints and accusations against the Jews became ever more vehement and well-founded. The Enlightenment, “the ideal of humanity” and even the equality of Jews before the law, which took place in Germany soon at the beginning of the century, were unable to overcome the deep antagonism that gaped between the Aryan and Jewish spirit. The great men of the became more and

more preoccupied with the question and came to devastating judgments, while a bourgeoisie that had become dispassionate through newspapers and education played with sentimental and false evidence in order to deceive themselves about the facts with the applause and assistance of the Jews. Napoleon's clear statement of statesmanlike understanding, which he expressed in the French State Council:

“Since Moses' time, the Jewish nation has been entirely on usury and extortion.”

He was interviewed at the same place:

“The Jews must be considered as a nation, not as a sect. They are a nation within a nation; I would like to deprive them, at least for a certain time, of the right to lend mortgages, because it is too humiliating for the French people to have to feel indebted to the lowest nation. Whole villages have been torn from their owners by the Jews; they have serfdom; they find veritable flocks of ravens.

And another time:

“The Jews are not in the same position as Protestants and Catholics. They must be judged by constitutional law, not by civil law, since they are not citizens. I do not want the welfare of the provinces to be sacrificed to theoretical and selfish principles.”

From another side, people are now also turning their attention to the religious questions surrounding Judaism and the truth-seeking critical spirit of many scholars is shining behind Jewish obscurantism.

The philosopher Ludwig Feuerbach derides in his book

“The essence of Christianity” the Jewish vanity of being chosen:

“The water splits in two or clumps together like a solid mass, the dust turns into lice, the staff into a snake, the river into blood, the rock into a spring, in the same place there is light and darkness at the same time, the sun sometimes stands still in its course sometimes it goes back. And all these unnatural things happen for the benefit of Israel, merely at the command of Jehovah, who for nothing but Israel, who is nothing but the personified selfishness of the Israelite people, to the exclusion of all other peoples, the absolute intolerance – the secret of monotheism.”

The poet Friedrich Hebbel speaks like a seer, and today his words have already come true:

“The emancipation of the Jews under the conditions prescribed by the Jews would lead to a crisis in the further course of history, which would make the emancipation of Christians necessary.”

Thomas Carlyle, contrary to superficial observers, does not see the Jews as the real bearers of the economy and its flourishing in the past century; on the contrary, he says that they “deal only in money, gold, jewels and old clothes, real or spiritual; they have contributed nothing to real wealth.”

In the Schopenhauer Society, Jews once again trying to take the lead in order to be able to falsify the legacy of great men in their own way, as in the cases of Goethe, Shakespeare and Kant, through inaccurate or mutilated editions of their works. And all this despite the fact that Schopenhauer rejects them from afar:

“While all other religions try to teach the metaphysical meaning of life to the people in image and parable, the Jewish religion is completely immanent and provides nothing but a mere war cry to fight other peoples.”

– Parerga I.

“The fatherland of the Jews find the other Jews: -this shows how absurd it is to want to grant them a share in the government or administration of a state.”

– Parerga II.

I have cited the sayings of Cicero, Frederick the Great, Maria Theresa, Emperor Joseph II, Knigge,

Arndt, Scherer, Pestalozzi, Moltke, Victor Hugo, Dingelstedt, Frederick William IV and many, many others. I will also refrain from mentioning Grillparzer, Tieck, Franz von Liszt, Bismarck and Dostoyevsky, but I believe that the mild Kant and the strict Fichte must still their say in this matter. Kant says:

“The Jews living among us have a not unfounded reputation for fraud through their usurious spirit. It seems strange to us to think of a nation of swindlers, but it is equally strange to think of a nation of merchants who do not seek civic honor, but want to see their loss through the advantages of defrauding the people among whom they find shoes.”

Spruce sees already deep in the underground contexts of Judaism:

“A powerful, hostile state is spreading through almost all the countries of Europe, which is at war with all the others, and which in some respects weighs terribly heavily on the citizens: it is Judaism, which has become so terrible because this state is built on the hatred of the whole human race.”

It would be a strange case if one wanted to or could do without the key witness Goethe! Goethe resisted the laws of Jewish emancipation above all because, seeing clairvoyantly into the future, he the

danger that threatened states and peoples with the equal rights of Jews:

“Oh, you poor Christian, how bad it will be for you when he (the Jew) has spun your purring wings bit by bit!”

As Chancellor von Müller reports, he became “passionately angry about the new Jewish law, which permitted marriages between Aryans and Jews.

According to Goethe, the Jews have “a faith that entitles them to rob foreigners.”

Another verse about the Jews hits the mark: “And this cunning people has only one path open to it: as long as the order stands, it has nothing to hope for.”

If we had to have this word confirmed by experience, the Jew Dr. Kohn would have done so long ago at a congress with the jubilant cry: “The overthrow is the star of Judah.”

Finally, the German always quotes “Faust”:

“The Jew will not spare me. He creates anticipation. They feed me year after year. The pigs don’t get any fat, the pudding is pledged in the bed, and the table is served with pre-eaten bread.”

A hundred volumes of economics cannot give us the insight into the true context of Jewish-

dominated change and trade that these six lines of measured syllables can.

Is it still necessary to hear what Treitschke, Virchow, Mommsen, Billroth, Düring, E. von Hartman, Johannes Scherr, Scheffel, Wahrmund, Droumont, Pfilmer, Fritsch, Delitzsch, Chamberlain and others have to say? Me great minds who lived and still live rush to our aid when we call upon them. They all finally come to the conclusion that the Jew is a corrosive, fermenting element in the human family, which Lagarde, probably the most German man of modern times, puts into words:

“The Jews find themselves as Jews in every European” state strangers and, as strangers, nothing more than corrupters of decay. But what kind of statesmen, what kind of princes, who do not an end to this decay? Do you really not know it?

Richard Wagner, however, to conclude with him, briefly calls the Jew “the plastic demon of the decay of mankind.” I myself no longer need, I believe, to reinforce the force of these accusations with my own words. But it must be a satisfaction to every fighter for the cause of truth to see what good company he in. He can be sure of the applause of the foolish or hopeless friends of the Jews.

But lest some bespectacled, instinctless fellow come along again and say: "All well and good; but we must also hear what the Jews have to say about them."

Before overly righteous chatterers seek a new answer to these things, I would like to let four Jews who confirm our view of them have their say. They by no means share the point of view of our oh-so-piteously clueless advocates of Jewish depravity.

Dr. Moritz Kohn (cf. "Hammer" 1. 6. 1912) confesses ruthlessly:

"Without being absorbed, the Jewish spirit rules today where it was barely tolerated in the past. Without us, no potentate in the world today can do the slightest thing, because we control the money market. No word that we don't want gets into the public domain, because we control the press. No thought that we don't like enters the thinking circle of the educated, because we control the stage.

The final goals, however, and this brings us to the brochure "A Rabbi on the Goyim," that anonymous Jew reveals with shameless openness in the knowledge of his imminent victory. This brochure is now often denied by the Jews, although it has been in excerpts in hundreds of thousands of copies and the fact of its existence cannot be doubted even by

the skill of Jewish refutation. I even think that it would be possible for any Jew to find out the name of that philanthropic priest, still unknown to us non-Jews, without much trouble via a Viennese synagogue (if he did not already know it). Incidentally, the brochure was the subject of an interpellation in the Austrian House of Representatives at the time (1901). So that rabbi advises his race:

“Our efforts must be aimed at seizing public opinion and shaping its course. The blindness of the masses and their tendency to be taken in by pathetic phrases make them an easy prey for us to win over, give us popularity in the circle of the working classes, and make us a powerful tool for the development of public opinion and confidence. It is easy to find among our people those who can clothe their artificial feelings in such eloquence as sincere Christians clothe their genuine enthusiasm.

It is necessary to keep the proletariat as much as possible inclined towards the Jews and to subordinate it to those who have money. We shall bring it to revolutions and upheavals, and a similar catastrophe will bring us closer in our endeavors to the only goal, the goal of reigning on earth as promised to our father Abraham.”

This leaves nothing to be desired in terms of “honest” discerning courage for evil. The Jew Konrad Sittenfeld (Alberti) even seems to have meant something like a condemnation of this destructiveness when he wrote in the “Gesellschaft” of 1889 in No. 12:

“No one can deny that Judaism participates in an outstanding way in the swamping and corruption of all conditions. One characteristic of the Jews the persistent endeavor to produce values without the expenditure of labor, that is, since this is an impossibility: the swindle, the corruption, the effort to create artificial values through stock market maneuvers, false news with the help of the press and in similar ways, to appropriate them and then, in exchange for real values created by labor, to shift them from themselves to others, in whose hands they melt away, like Helen in Faust’s arms. The representatives of the corruption of the stock exchange, press, theater, who seek to enrich themselves without work, are therefore Jews.”

Even more important to me is the admission of the Jewish prof. Gräh in the 11th volume of his “History of the Jews,” and what he says about Heine, this most successful confuser and poisoner of the German spirit, was admitted by Heine himself more than once:

“Do Vörne and Heine also belong in Jewish Merdings? Not only did Jewish blood flow in their veins, but also Jewish juice in their nerves. They both renounced Judaism outwardly, but only like fighters fighting the enemy’s battles and flag in order to hit him all the more surely and destroy him all the more emphatically.”

Heine confirmed this to him in the face of his death: “I have no need to return to Judaism; I have never distanced myself from it.”

V

The liberation of the eternal man from the eternal Jew

We cannot avoid going into at least part of the law and the so-called religion of Judaism, but we will avoid lost in long-winded treatises and instead try to keep things short and clear as possible. In this hard struggle for the future of mankind, we cannot accused of pretentiousness, because all our blows, attacks, pranks, accusations, and accusations are directed against the authority of Judaism, not against the individual Jew, to whom, with rare exceptions today, to which those claim to be them usually do not belong, we must attribute the possibility of overcoming Judaism. A very secret inner doubt, however, tells me that is only more or less valid in the world to the extent that the knowledge of the rest of humanity balances out its fine intentions. Judaism, like the evil in us and around us, is dependent on the goodness and height of our humanity. In any case, the path of the Jew leads to self-conquest

Not through student fraternities, efforts at assimilation and amalgamation, nor through

Zionism, whether purports to be a political, popular or religious movement. Me efforts of a similar kind alone will never achieve salvation for the Jew, to be a man among the men of a people. Even the tragedy of the, let us only see the case of the Jew who has fallen in the field for Germanism cannot redeem him from his Jewishness (for he was mistaken about his fine actions and their effect), but only the complete inner and outer, quiet and loud renunciation and renunciation of Judaism will accept him into the community of the rest of humanity, and the latter will then accept the sacrifice he has made. I fear that the renunciation of living Jews from Judaism will always be only apparent, whether due to hereditary guilt or inability; the Jew can only a human being among human beings through death. The Jews mainly mislead others and themselves by using the evidence of a Jewish religion, which, as I explain below, does not exist, on the one hand, and by speaking of “parts of the people” that have been locked up in ghettos for centuries, on the other. In all seriousness, they have no intention of using the word in the sense of German, French or Italian ethnic groups; it only serves distort the terms and obscure the facts. In the other case, however, it has no meaning, for no nation excludes parts of its own blood from the whole, and no framing will ever know of such an example. Judaism has no place in

the world of moral order and divine reason, unless one regards it as a reversal; Judaism is the rectum and anus of humanity, the effectiveness of which is the very condition of the all-too-human on this earth.

Therefore, all peoples at all times, if they have the power and the insight, will no choice but to put the Jew back into the ghetto if he cannot decide to deny and renounce his Jewishness or what he calls his religion. Let us take a closer look at what the Jew calls his religion in order to become clear about it and to exonerate ourselves from the accusation of lacking justification from the outset.

Sombart, truly no opponent of the Jews, and despite his subtle one-sidedness one of the best experts on Jews, says:

“I find in the Jewish religion the same guiding ideas that characterize capitalism; I see it filled with the same spirit as capitalism.”

This is what I call a strange religion, whose essence can be defined in this way. But he also gives an explanation for this in another passage:

“In the Jew we often find all instinctive understanding stunted, just as all sentimental and emotional relationship to the world is not of his nature.”

Chamberlain describes it as a characteristic peculiarity of the Jews to exploit foreign labor and greatness to their advantage. A striking example is the in which they claim Kant for themselves. The late Marburg professor Dr. Lohen even wrote about the “inner relations of Kantian philosophy to Judaism.” And yet no one could have spoken out more sharply and dismissively against Judaism than Kant did. The impudence with which the Jew endeavors to falsify and distort all things in the world is seldom more striking than in this case, for it is precisely with regard to morality and religion that Kant decisively rejects Judaism and its pretensions. The one sentence he writes should be enough to forbid any Jew from even pointing a finger at Kant:

“Judaism is not really a religion at all, but merely the union of a multitude of people who, since they belong to a particular tribe, have formed themselves into a common being in purely political terms.”

Accordingly, no truly religious concept of God can be derived from their concept of religion, as Dr. Kraher (Hammer, 2 August 1919) quite rightly emphasizes Kant’s statement.

However, we want to fall back on more decisive witnesses, also for the Jews.

The Midrash shir hashirim in the Talmud teaches the Jews:

“The peoples of the world are like baskets in which you put straw and manure. They have only one soul, like animals.”

The tractate Bāba mezia assures human kindness:

“You Jews are called men, but the nations of the world are not called men, but cattle.”

Ialkut Rubeni expresses his love for humanity with the words:

“The Jews are called men because their souls come from God, but the soul of the gentiles comes from the spirit, and that is why they are called pigs.”

But so that the believing Jew does not doubt the cattle nature of all human life outside of his own race, he is instructed elsewhere, in the Scheneluchoth habberith, as to why this must be so:

“The Goyim (non-Jews) are only a human form so that the Jews do not have to be served by animals.”

It is clear that such a view does not lack the prohibitions that came before communion with the rest of humanity:

“Beware that you do not make a covenant with the inhabitants of the land into which you are coming, lest they become an offense among you.” Exodus 34:12 and 13.

Judaism, which makes such demands, has been complaining for centuries about the special treatment it from the still far too patient host nations. All this does not prevent the faithful God of Judaism from calling out to his people in the second Psalm 8:9:

“Ask of me, and I will give you the nations as your inheritance and the world as your possession. You shall smite them with an iron scepter; you shall break them like pots.”

Yes, in his infinite love he tells the Jews to exterminate and destroy the non-Jewish world, and why? Not because of their greater depravity, but so that the Jew would have something to “eat”:

“You will devour all the nations that Yahweh, your god, will give you. You shall not spare them or serve their gods, for that will be a snare for you.” Deut. 1:7, 16.

Every fetish worshipper breathes more religion into the air surrounding all living beings with his prayer of fear than these words of the praised Jewish God.

How will the Jew devour the nations, with what will he devour them? His God tells him: with interest! That's all this world and man-eater has to offer. What spiritual poverty that creates such a national god for itself:

“For Yahweh your God has bestowed blessings on you, as he promised you, so that you will lend to many nations, but you yourself will not need to borrow, and you will rule over many nations, but no one will rule over you.” Gen 15:6.

Taking interest is obviously the most worthy price of life for the Jew. The Jewish people have endeavored to it! The nations of the earth owe it billions in interest today and it is preparing to fulfill the promise of its world domination, for Isaiah the prophet speaks:

“Strangers will build your walls and their kings will serve you.” 60, 10.

The law requires this to be clear to the outside world:

“But you shall see one of your brothers as king over you (and them, of course).” Deut. 17:15 Khun, Levien, Trohki, Cisner, etc.

The Jew who treats his fellow man like an animal cannot possibly be in any way towards him obliged. The evidence to support this assertion is

innumerable. The fact that the Jews by no means think of disregarding commandments and procedures that have been tried and tested over thousands of years when they to power is shown by the conditions of Jewish rule in Russia and Hungary and the failed attempts in Munich. The Jew's neighbor is only the Jew:

“You may take usury from the stranger, but not from your brother (Jews).” Deut. 23:20.

Here the Jews are arguing about the term “usury” or in those days, “interest,” the Jews’ interest, was always usury according to the concept of those still “capitalist peoples.” How the word is indeed to be taken can be seen from the “urging” of the following commandment.

“You may urge the stranger, but you shall remit him who your brother.” Deut. 15:3.

What I don't do to my dog, the Jew considers good enough for the gentile:

“You shall not eat carrion; you may give it to the stranger in your house to eat, or sell it to a stranger.” Deut. 14:21.

Here, too, carrion should only mean forbidden slaughter and hunting animals; but what I do not consider beneficial and pernicious for myself, I must also try to withhold from the “stranger.”

The human sense of community turns away in horror from the depravity of an attitude that elevates such provisions to religious law. In recognizing God, humanity seeks to elevate itself to the morality of the redeemed from all evil; the teachings of Yahweh draw the sublime into the common. And yet the Jew calls loudest for toleration, understanding, equal rights and brotherly fellowship. But who has raised his head against mankind with malice and contempt from the beginning of time (at least as long as he himself has been reckoning back) but the Jew? No one says that these laws and commandments are no longer in force. Rabbis have to prove the fact in court that the Talmud is still binding for the Jewish today. Thousand-year-old bonds of the spirit and the race cannot be severed even by an outward conversion of the Jewish into the Christian or any other community. The prerequisite would be a clear, public and unconditional renunciation of Judaism and its solemn denial. What good can this do us, if it does not happen, when commissioned Jewish deliberately compare the “love your neighbor as yourself” from the Old Testament the same New Testament requirement. However, by “neighbor” the Jew always meant only himself, which is already sufficiently clear from the passages cited. But so that the “believing” Jew is completely secure in his traditional view, the

wise rabbi in the Sanhedrin whispers an explanation in his ear:

“It is lawful for a Jew to steal from a goy (non-Jew), because it is written, “You shall not do right to your neighbor without thinking of the goy.” So it goes without saying that the Talmud teaches: “Lost property that belongs to a goy does not need to be returned.”

Doesn't it sound like a report from our own day when we read the prophet Amos chapter 8, verses 4, 5 and 6?

“Hear this, ye that oppress the poor, and destroy the needy of the land, and say, When will the new moon come to an end, that we may sell corn, and the sabbath, that we may sell grain, and reduce the epha (a hollow measure of the ancient Hebrews), and raise the price, and falsify the scales, that we may bring among us the poor for money, and the needy for a pair of shoes, and sell chaff for corn?” (Leather and grain pushers!)

Nevertheless, the Jew is able to deceive the unsuspecting fellow human being, and I was once told the pious proverb by a Talmudic soft-spoken Talmudic:

“The greatest of all powers is truth, the best of all truth is wisdom, the best of all wisdom is goodness.”

So where is the truth, where is the wisdom and where is the goodness in the Jew? Is this the “pure humanity that recognizes and respects the divine in every human being, redeemed from all hatred, all physical, inhuman struggle, all lowliness and spiritual misery of life” that people of his kind peddle to the inexperienced?

God forgive me if I wrong him; perhaps he really would not be able to come between himself and what is commanded to the Jew.

But I feel it with the unwavering certainty of my soul that the Jew is not wronged, that we suffer more under him and from him than he suffers from us and through us. The relationship between man and Jew – I cannot suppress this hitherto unheard-of juxtaposition, because otherwise I would have to force an ultimate, deepest truth – is strained to an unbearable point that no tolerates any hesitation or postponement. For the sake of mankind Jewry must perish, for the sake of mankind the Jew must die, for he, and with him in a figurative sense all that is low and common, hinders man from reaching the goal, the perfection, the Father, as Christ calls the eternal will to truth and to life in communion.

But then it will be high time that “a clear answer is given to the question which today, with a louder voice than ever, addresses to the Jew, whether he is

willing to deny the teachings of his fathers, the teachings of the Talmud and the teachings of his synagogues. If humanity does not receive the unequivocal answer to which it is entitled, if Judaism cannot answer this question with a straightforward yes or no, then humanity must one day follow the example of its story about Christ, the Changer and Master, who whipped the changers of all earthly and heavenly coin towards the temple and surrounded their tables.

If the public does not come to this decision voluntarily, freed from doubt and reservation, or if the peoples are no longer able defend themselves against the Jewish threat through action, then we will all be lost, then the world will perish in an unspeakably stinking morass of complete perversity, then it will have come to the point where the Jew Dr. Kurt Münzer in his novel "The Road to Zion" already triumphs and states:

"It's not just us Jews who find ourselves so degenerate today and at the end of an exhausted, exhausted culture: all the races of Europe find it – perhaps we have infected them, we have corrupted their blood. In general, everything is "Judaized" today. Our senses find life in everything, our spirit rules the world. We find the strength, because what is power today is the child of our spirit. May we be

hounded, may we be chased away, may our enemies triumph over our physical weakness: we can no longer be driven out. We have become part of the people, we have permeated the creatures, defiled them, broken their strength, made everything brittle, rotten and decaying with our stale culture. Our spirit can no longer be exorcized.”

No attempt, not even the slightest, is noticeable to censure this development. On the contrary, the state of complete physical and mental degeneration is desired.

The demand made by the English Jew Montefiore at a meeting in Frankfurt am Main in the is short and to the point, and astonishing in its clarity:

“As long as we do not the newspapers of the whole world in our hands to deceive and stupefy the people, our rule will remain a fantasy.”

The non-Jew stakes his life on the struggle for truth, the Jew all his cunning and subtlety on money, that the lie may reign in the world! The pursuit of these plans is the successfully crowned agitation of the Jewish-led press, maintained by Jewish capital, against the German, as the last upright resistance Jewish monetary world domination in this world

war, which has just ended and has been won for Jewry.

Who said the seductive words: "The rise of a country is proportional to the influence of the Jews in it." The history of the fall of the Roman Empire and of the former world powers of Spain, Portugal and France shows us how this rise is thought of by the Jews, shows us our own misery. Our army, in its most essential parts (at the front and in the general staff) free of Jews, has defeated the armies of the whole world; the government and diplomacy, permeated by Jews and led openly or secretly (Rathenau, Gwinner, Simon, Ballin, Vleicheröder), have defeated the German army. Tsarist Russia (weakened by mismanagement) suffered only a military defeat, like us, Jewish Bolshevism, Jewish-Marxist Heckinst, plunged it into a state of savagery and barbarism that has no equal in world history, and Germany sank to the ground at the moment when the work of destruction by Jewry was completed and it took power into its greedy hands in the form of a capitalist-socialist republic. The "victorious" world powers, for their part, groan, as we do, under the burdens of Jewish world capital; the world's press, written by Jews and run by Jews from the telegraph offices (Reuter, Wolfs, Havas, etc.), stirs up the hatred of all against all. The whole world, having become subject to Jewish world capital with

an enormous debt, is growing towards its most drifting bloom: the rise of the world is proportional to the influence of the Jews in it.

“And thou shalt love the stranger as thyself-” (See the book of Esther, and the taking of Canaan by the Jews), for you also were strangers in the land of Egypt.”

With the help of such wicked duplicity, it becomes easy for the Jew to slay harmless imitators. Yahweh himself teaches his creatures through Moses, his prophet, how to fulfill such commandments in truth.

“And the children of Israel had done as Moses had said, and had demanded of the Egyptians silver and gold vessels and garments. (For a loan, before the exodus.) For this the Lord (Yahweh) had given the people favor in the sight of the Egyptians, so that they were willing to comply with them; and so they took it from the Egyptians as booty.” (Exodus 12:35 and 36).

So they went out a few thousand years ago, so would go out today, and would take away with us our silver and gold jars, but also all our sickness, our leprosy of soul and body. -

The correctness of the translation of the Talmud and Bible passages cited can no longer be disputed.

The works on the Talmud by Niger, Pfefferkorn, Wagenseil, Eisinger, Pranaitts, Sixtus of Siena, Neofito, Drach, Paolo Medici, Chiarini and Buxtorf up to the more recent Vrimans, Rohlings, Eckers and Gildemeisters leave no room doubt in their uniform agreement. It is also self-evident that the testimonies of these Aryan people (only Pfefferkorn is a baptized Jew) would suffice against an army of rabbis; moreover, Jewish experts have had to admit the accuracy of the translations in court.

The Jews often defend themselves with the untrue claim that the “questionable” passages have long since been eradicated, and that most of the old scriptures are no longer valid for the Jews.

Questionable passages eradicated? It is difficult to eradicate questionable passages from the sacred writings of other peoples, especially the Aryans, because they do not contain any crime stories. But the Talmud and the Old Testament are still completely authoritative for today’s Jews.

In April 1888, Professor Cohen from Marburg testified as an expert witness under oath that the Talmud should still be regarded as the source of Jewish morality today:

“For the believing Jew, everything in the Talmud is binding as the traditional teaching... The

Institutions of the Jewish community as such are based on the Talmud, which can be described as a source and foundation of the Jewish faith, just like the Bible itself. For the “unbelieving Jews” in the broader sense, the Old Testament has just as little binding force, but they nevertheless remain in the association of Judaism because they “fully recognize the content of the moral law of Judaism.” In this, however, they are mainly connected with the Talmud, which contains this moral law.”

Rabbi Dr. Gronemann, summoned as an expert witness before the Hanover Regional Court on November 23, 1894, affirms:

“The Talmud is the authoritative source of knowledge for the Jews and is still fully valid.”

There is no point in Jews trying to conceal these facts. We know that it is their duty to the secret laws of the Talmud and therefore do not expect them to transgress their “religious” commandments. They will have reason enough to be cautious and know why there are such severe penalties for betraying the secrets.

According to Sanhedrin 59a and Chaggiga 13a, a non-Jew who studies the Talmud or a Jew teaches the Talmud to a non-Jew is liable to be put to death.

In the Shaare theshuba it is taught that a Jew who translates something from the Talmud or other rabbinical literature and makes it accessible to non-Jews is not allowed to translate it should be regarded as a traitor and secretly from the world.

I would also like to take the opportunity every Jewish refuter to refer to the newer code of law, to an excerpt from the Talmud, the Shulchan aruch. According to Rabbi Dr. Fink of Aurich (5.1.1893), the teachings of the Shulchan Aruch are only binding for the Jews to the extent that they can be found in the Talmud.

A Lviv Hebrew journal seems to consider what this collection teaches to be dangerous, for it wrote in 1892 with regard to an intended German translation that it would be a baseness and forgetfulness of God. "For this translation, if it comes to pass, which Yahweh will prevent, will necessarily bring upon us the misery of our brethren 300 years ago in Spain."

This is probably why the Jewish General Synod meeting in Hungary in 1866 decided: "To declare to the Christians that the Shulchan aruch should be ignored; in reality, however, every Jew in every place and at all times must observe the Shulchan aruch." This statute was signed by 94 rabbis, 182 lawyers (including 16 judges), 45 physicians and 11672 other

Jews. It printed in 1873 together with the signatures under the title “Leb haibri” in Lemberg: (Fritfch, Der Falsche Gott, Leipzig 1916.)

When the Jew no longer knows where turn from, which does not make him as hot as when we non-Jews find ourselves in the same trap, then he will ask you the abysmally mendacious question, which he does not ask for the deepest reasons of perceived impossibility: “And was Christ also a Jew?”

But he will not say “Christ,” but “founder of Christianity” or something similar, because the Jew avoids pronouncing the name of Christ.

No, Christ was not a Jew, anyone who does not know this is centuries behind his time.

The Jew knows it, or he would not have to be a Jew; the gentile should know and feel it, but how pathetically instinctless he has become for the most part.

I would like to make one more comment on this matter, which causally related to what I have just said. Others have already asserted that the name of the land of Galilee is synonymous with Gaul, Galatia and Galatians, i.e. points to Aryan inhabitants with undoubted certainty. It is therefore not at all a bold assumption to say that in this Galilee, which remained pagan for a long time and which

incidentally, always had only a loose political connection with the Jewish kingdoms, Judaism could never have taken root racially. The Galileans were only religious Jews and were never fully accepted by the race Jews, who were located more in the southern parts of the country, in Judea. The similar position of the Samaritans to the Jews is known from the significant story of the Good Samaritan. This also explains the Pharisees' and scribes' rejection of Christ's messianism.

The ancient Jews – like those of today – rightly expected the Messiah from their own tribe, their own blood, and rejected the alien race and its doctrine of salvation, which was also alien to them. The new doctrine of eternal life, rebirth and resurrection was not – and still is not – understood by the completely different spirit of a people who, obsessed with the idea of their chosenness, did not or do not intend to share their salvation with humanity, which they did not and still do not equate with the salvation of the world.

Christ, the Galilean (what good can come from Nazareth!), who for the believing Jews even today is merely the “fool,” the “son of the harlot” and the “hanged man,” was not a Jew from race, not a Krauskopf. It says little if blind ecclesiasticism is often still of a different, i.e. Jewish, opinion.

But what prevented the Jews of the whole world from converting, synagogue by synagogue, to the world doctrine of the one they misjudged at the time, their greatest tribal genealogy according to their alleged claim? Simply everything! Because Christ is the anti-Jew for all eternity! No full man would crucify his own God.

Let's not be by the Jew's mirror-imaging. We understand ourselves! We now also fully and clearly understand the beautiful verses from "Ahazvers fröhlich Wanderlied," a masterpiece by the Hebrew Paul Meyer (Action No. 5, 1917). Perhaps the Jew will not be allowed to continue to sing as loudly as he has done up to now; people could have ears to hear and eyes to see:

"Look, I am the rootless one,

No one who is anaesthetized by the environment, no homesickness anaesthesia drives my heart into my hands, because I am a man who has suffered.

Do you drive me from your thresholds, I am the most coveted, your cries of envy ring out. For I drink your springs And I weigh your values.

My soul's smooth skins mountains, what I begged for;

But my prey is piling up and your brides are shouting for me, the sputum of foreign deserts.

Yawning, you steam your snacks to the honorable digestion, But I am a wise taster, And I stimulate your vices to the highest edification.

So I play the games of My mature exuberance,

Strange, very subtle, last, hidden goals of My Asian blood.”

So what is all this?

I have neither the desire nor the inclination to lose myself in the lowliness of such testimonies of a human being who is downright brutish in his clumsiness and diabolical in his insubordination.

But everyone now knows after what they have heard: this is about more than being right, it is about insights of the human spirit that ultimately can no longer be doubted, it is about the salvation of the human race from its evil spirit, which endeavors to negate everything that is truly creating and multiplying, is about the liberation of the eternal man from the eternal Jew.

It is a matter of a clean separation, of recognizing the deep divide in humanity so that it can one day be bridged, even better closed. Love for mankind makes the Judenantlitz, understood as the spirit of negation, which withdraws from the whole and its demands, hate; and at that time it was nothing other than this hate, when the spirit of love rose with victorious

power in Christ over the spirit of Yahweh and its world-destroying instincts. The spirit of his teaching, which is alive in the world, whether it emerges in the name of Christ or not, and which was already alive long before him in the Vedas of the Indians, in Zoroaster, in the Edda, among the Greeks, is only our days preparing to the decisive battle, for what do barely two millennia find in the development of human history?

The duration of a pendulum swing.

VI

Religion or race? Neither of them!

The Jewish question is the crux of all questions and issues concerning the development mankind, and as thousands of years of history have taught us, there is no hope these matters can be resolved in peaceful agreement. Only tireless enlightenment and sacrificial work can counter the ultimate goals of . The spirit of Judaism builds its empire of lies and deceit on the trustfulness of the rest of native humanity, and it would be hopeless without a fight to oppose the fabulism of Jewish thought, which teaches its disciples to cheat, steal and lie, as long as the good name of Israel does not suffer as a result.

The “citizens” deny Jewish nationality, the Zionists admit it. As long as such mirror fencing is still possible in the public sphere, the non-Jewish reader’s power of participation is still very weakly assessed by that side, and rightly so, because for far too long the public has carelessly ignored the important questions that determine its existence or non-existence.

Attempts to weaken our evidence by all means. After all our experience, we cannot do without

evidence. But they must not mislead us, because we are backed by law and humanity.

If we want to get out of the ravines of misunderstanding, if we want to lift and dispel the veils and mists of Jewish distortions of the law that have fallen over the earth with the frost of the cold spirit of Judaism, then we have to give the Jew a chance, we need to examine the fabric of which this human species is made.

If things as clear about the nature of Judaism as they are in other cases, where the confusion has not been so deliberate and so successful, there could no difference of opinion as to whether Judaism a race or a religion or both. It might almost seem as if I wanted to rule out any reasonable discussion from the outset if I were to claim that Judaism is neither a race in the true of the word nor a religion, as we understand the word. In fact, however, we will arrive at the solution in this way.

What we already learned about samples of this religion does not deserve the name if we take as a basis the concept that the civilized peoples of all times have associated with the term religion. One Jew quite right when he said: "If the gentiles knew what we teach about them, they would kill us! Love of humanity does not seem to be the content of their teachings. It is only a concurrent phenomenon and

comes from the same causes when the same word was recently uttered by another Jew with regard to the numerical surveys, proofs and evidence of the usury and racketeering activities of the Jews and Jewish societies in war and in peace.

Javehism, the naked Jewish doctrine detached from all accessories, is characterized as a conspiracy against the good and right of mankind and the laws of humanity, as an attack against the morality of the world in general. There is no example in human history of a similar elevation of purely destructive, criminal instincts to the law of a community. With Goethe, with Kant and all the great minds of the past and present, we are convinced that Mosaism is not a religion in our sense of the word. Ludwig Feuerbach recognizes in the Jewish religion, a business contractual relationship between Judea and her husband:

“Militarism, rest, is the supreme principle of Judaism. The Jews have preserved their peculiarity to the present day; their God is the most practical principle in the world: egoism, namely egoism in the form of religion.”

Jewish doctrine knows no idealism and no ethos, and this is probably what Sombart means when he writes:

“There is no kind of communion between God and man that does not take the form of man (in this sense the Jew) doing something according to the Torah and demanding something from God in return.”

The Jews, as Fritsch has long since noted and Delitzsch has recently conceded, have borrowed much that is sacred from other more profoundly inclined peoples, as the Old Testament is only in the smallest part Jewish property. It is easy to detach the foreign, noble components from the Jewish work of art. For the Jew, the advantage of this early, insightful combination of foreign traditions with his own history and law lies in the possible concealment of the actual Jewish misanthropic will. The custom also proved itself in the works of the following centuries on the Talmud and the other Jewish codes of law, when it says there: thou shalt not steal, but on the other hand the Choshen teaches Hammishpat:

“The goods of the gentiles are like ownerless property, everyone, who comes to it has the right to it.”

The most capable and best minds among the Jews of recent times have also remained clear about the actual nature of Judaism and its religion. Here is just one example. The French Jew Cremieux confesses in

the exclamation that preceded the founding of the Alliance Israelite Universelle:

“Our nationality is the religion of our fathers, we recognize no other. The Jewish doctrine (i.e. their nationality) must one day fulfill the whole world... The sublime prophecies of our holy books will be fulfilled. The day is coming when Jerusalem will be the house of prayer (stock exchange) for the nations stands! Our power is great, let us learn to use it. What have we to fear? The day is not far off when the riches of the earth will belong exclusively to the Jews.”

Cremieux also said: “A new messianic kingdom must arise in place of the emperors and popes!” –

This will go down like honey to some brains fogged by the Jewish-democratic jingle of words. But the Talmud already prophesies what will replace the emperors and popes:

“Wherever the Jews go, they shall make themselves rulers over their masters,” according to the words of Deut. 15:6: “You shall rule over many nations and no one shall rule over you.”

The beginning has already been made in the Jew-bashing Russia of Lenin, Bronstein and Sobelsohn. If we wait until the Jewish world revolution reaches out to us with its tentacles via Hungary, Munich or

Berlin, then every Mr. Herzfeld or Mr. Schmerzfeld will find an administrative post in the new Canaan and there would be no fellow tribesman who would not be extremely satisfied with the new conditions that power in the hands of his people. And there would soon be no citizen of German blood left who would not have become poorer everything he previously possessed in physical and spiritual goods. And why shouldn't the Jew be enthusiastic about communism, and why does the German still need private property when the Jew will "administer" the common caste and all goods?

The find in truth the consequences of the Jewish World happiness. There is already no longer any doubt that our entire spiritual and economic life has come under the control of Judaism. The political upheaval which we have experienced, and the consequences of which threaten to destroy us, is the work of the two Jewish Internationals, that of money and that of subversion, two army columns with one goal, which only march separately in order to strike better when united. The Jewish question has therefore not only become the fateful question of the German masses, but of humanity. But the masses have not yet recognized the danger, indeed, they do not want to believe in it. The daily press of the Well, the great international news bureaus, the latter completely, the latter with very slight exceptions, are

dominated, guided and maintained by the common organs of the Judenschast of the whole world, to which, with the possible exception of the older German lodges, Freemasonry of all states belongs today. The world is deliberately and forcibly in ignorance of what is really going on. The greatest moral resistance to a complete subjugation of the world under the chastising rod and the falsifying arts of the Jew has so far been offered by the German Voll, more out of an unconscious urge than out of actual realization. Even the terrible collapse of the world, which makes the true authors and culprits glaringly recognizable with every new flash of light in the political sky, has not yet been able to awaken the cluelessness of the average German man; on the contrary, he goes so far, and especially the blinded working man, to fight and denigrate leaders who appear in this struggle of Germanness against the rule of Judaism.

“A clear path for the brave!” “Equal rights for all!” “Religious and political tolerance!” These are the slogans with whose abuse the most outrageous rape in the world is taking place. In fact, there can be no talk of free competition or a fight on equal terms. The Jewish way of thinking and acting is subject to completely different moral preconditions, or rather, certain moral preconditions innate to the non-Jew, which are necessary for the existence of a level

playing field are completely lacking in the Jew. Judaism forms, perhaps unconsciously to the individual Jew, a state within the state, a society, a foreign body in the living structure of the people.

The Jew promotes only the Jew. To this end, it must be the goal of Jewry to take control of cultural and economic leadership in all areas. It has completely succeeded in this endeavor thanks to its unparalleled art of deception and the trusting nature of its host peoples, who judge the Jews by their own decency. What is the situation in Germany today? The big German daily newspapers are all in Jewish hands, or dependent on Jewish money. The leading article is written by a Jew, the feuilleton is composed by a Jew from Jewish correspondence, the news and dispatch offices are in Jewish hands under the supervision of the all-Jewish world capital, the trade section is written by a Jew, and the advertising section is leased to a Jewish firm, which is thus able to prevent the political attitude of an independent paper from taking a direction undesirable to the Jews. The theater reviews are written by a Jew about Jewish plays, which are recommended by Jewish editors, accepted by Jewish directors and brought out by Jewish directors. Among the actors and actresses, Richtjuden are only tolerated in insignificant roles, in short, everything that has a name and enjoys publicity, with a few shining exceptions, find Jews. In

our exhibitions, in our concert halls, the Jewish spirit is spreading, and Jewish arrogance is at work to German art into its opposite, whereby it has already succeeded in confusing the German's sense and judgment.

We Germans no longer know what it means to be among ourselves in a German theater and to enjoy the benefits of this pure exclusivity.

University chairs have already fallen to Jews in alarming proportions. Jewish private lecturers influence the unsuspecting youth for Jewish purposes.

Jewish banks dominate and supervise the money market and all trade. Jewish enterprises find every encouragement and almost unlimited credit. Jewish war and revolutionary societies plunder the wealth and products of the nation, Jewish consular representatives in the empire and abroad have favored the Jewish import and export trade even before the war.

The new socialist and republican are more Judaized and more capitalist than the old ones; to the mockery of all socialism, the nameless money power rules more than ever through its stooges in the government. Thus, just a few strokes, the rule of the Jewish spirit and money over our full. The Jew no

longer stands outside the full growth of the European states by virtue of his effective vision and charitable custom: he circles as a foreign body in their blood. We know this, feel it and suffer from it, but many still do not want to admit the weakening. The fear, however, which led them to lie to themselves, betrays to us the danger which, now recognized, calls ever more loudly for rescue.

So how does the German full intend to counter the danger of its complete gagging and subjugation by the spirit and will of Judaism? Only one thing can help: Recognition of the situation, knowledge of the real causes and enemies, knowledge of the circumstances as they find them. A man who only reads his home and daily newspapers can, no matter how "educated," not claim to be informed in matters of politics, economic and cultural life. His party affiliation deprives him of a free view of the world and leads him, intentionally or unintentionally, astray. But a press that knows the truth and does not dare to tell it admits that the cause of its silence lies in its dishonesty or in its business gagging.

We have long since stopped living our own lives.

We have forgotten to be enough for ourselves to be at all what we find. What it is natural to the Frenchman to be French, to the Englishman to be English, we believe we can regard as nothing; the

Jews have stocked us in this error, and we have finally, through the unfortunate tendency of the German to prefer to have his own business done by others, granted the Jewish an influence over our affairs which has now grown into complete domination. After the most heroic resistance to the armies and armaments of the whole world that any nation has ever made, after the highest martial glory that ever adorned flags, we have been defeated through inner guilt, through lack of faith and attitude, and now lie on the ground, exposed to the hatred, revenge and contempt of the whole world. Only firm trust in ourselves can lift us up again. We may have passed the external test of strength, but not the spiritual one, and now, like Prometheus forged on the staring rock, we hang over the abyss of our misfortune, exposed to the press and stock market vultures of the globe, still friends of the gods alone! Through them we will also redeemed one day, i.e. through our inner conversion. While the shackles with which we are chained to the present cut deep furrows our flesh, our spirit will rise and our soul will be purified. We will cast all foreign devils out of our hearts and we will weep in repentance and penitence, not over our deeds, but over our omissions.

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Will the German people be able to learn from their bitter experiences? We hope so. The

indestructible goodness of this great child has pulled itself up again and again from its deepest humiliations. The German, the Aryan, the non-Jew in general must learn, however infinitely difficult it may be for him, to empathize with the trickiness of Jewish thinking, otherwise he will never succeed in thwarting the plans of his eternal adversary. A hard school is part of it, a lot of attention, "a constantly alert mind, a lot of mistrust and also the ability to protect us from nausea when the Jew tries to stun us with his disgusting inversions.

An example of the grotesque train of thought of a Jew is offered by the idea of what we call humanity and how it appears in the mind of Mühsam, this extremely mischievous and sly philanthropist. He called a monthly magazine he published "Cain." One "Journal for humanity," he adds. After some hesitation, some inclined readers are all too easily convinced, that Mühsam's compassion is directed towards Cain, who was spurned by fate or God, in short, towards the one who has gone astray and his fellow sufferers today. A somewhat violent interpretation, after all, since Cain could have tried to turn back and repent first instead of slaying his brother. Well, a Jewish-literary-political nameplate has to be given a lot of slack these days. But even that is all a lie: for the Jew Mühsam and his initiates, Cain is the herald, the role model of whom it is said:

“Let your hand be against everyone and everyone’s hand against you!” That is Mühsam’s path to human defeat! Take away from the fanatical sneak the mild growth of hair and beard around his hypocritical head, and the naked grimace of inextinguishable hatred stares back at you, the grimace of Cain, the Jew, who has slain and daily slays his brother Abel, that is, the man who feeds on the earth and its conditions. “Inactive and fugitive you shall be fine!” the curse follows him wherever he goes. To conceal his true goal, he calls out, using an old thief’s trick: “Stop the thief!” And to the poor in spirit it sounds like: “Everything belongs to everyone!”

We come to the end of our investigation. We have seen that what the German law, in full recognition of the facts, calls Jewish confession is connected with religion in our sense has nothing to do with it. It is at this point that the movement should to examine the conditions under which we granted Jews equal rights as citizens almost a hundred years ago.

The question that remains to be decided is whether we should see the Jew as a race. On the basis of the biblical narratives, insofar as they can be used at all in historical research, we find the Jews already scattered in Mesopotamia, Syria, Palestine and the Nile at the time of their patriarchs. In any

case, even here there is no national collection within certain spatial boundaries and no state organization. The dissolution among other peoples, which is unique to the Jews, can be traced beyond historical tradition. We learn in succession of Jewish banking houses among the Assyrians, long before the Jewish priestly rule over native, in part even Aryan tribes in Canaan; and before the destruction of Jerusalem there were already hundreds of thousands of Jews living in Alexandria, and in all the capitals, and at all ends of the ancient world there were Jewish colonies, against whose influence the declining Roman Empire fought in vain, only to succumb to the strangulation by the capitalist usury of the Jews.

In any case, the origin of Judaism must be explained differently. In fact we are not with a uniform entity, but the Jew has emerged over the past millennia from ethnic waste. Just as the inhabitants of Palestine slowly became Judaized under the rule of a Jewish priestly caste (Levites) and land usurers, in the Middle Ages an entire people, the Khazars, the so-called Crimean Jews, converted to Judaism for the same reasons. The Polish group of Jews was formed from them and the Jews expelled from Germany at that time. When the Jew threatens to die out, he incorporates entire populations as soon as his rule allows him to do so.

And it is the spirit, for centuries to come, which then forms the body and is able to breed race, so to speak. For despite the racially different rootstocks, we recognize in the Sephardim and the Ashkenazim the common Jewish traits. There is no doubt that a community with a basic doctrine through which it declares itself the enemy of humanity will not find the strength to multiply in the long run from its own blood. The Jew proves to be, to sum it all up in one word, a regressive phenomenon in the body of mankind.

Is the Jew not a Semite? – He is no more a Semite than the Semites we know as such are Jews. There are no cultural, mental or physical similarities between the Jew and the Arab, for example. Anyone who claims the opposite has never seen an Arab in the desert. I would even go so far as to claim that the Jew has borrowed his language from the Semite, just as the Central European Jew borrowed his language from the Spaniard and the Northern European Jew borrowed his language from the German. The Arab cannot hate the Jew more ardently than other non-Jews do, who have recognized in him the cause of their misfortune. The Arab poet Abd al Quadir a-Jilani wrote as early as 545:

“The Jews who live scattered all over the world and find cunning, misanthropic and dangerous

creatures, which must be treated like the poisonous snake, namely by stepping on its head as soon as it creeps up; if you let it raise its head for just a moment, it will infallibly bite and its bite is sure to be fatal.”

I spent the winter and spring of 1918 in Arabia and Syria with Bedouins and got to know them to some extent. They may be devious, cunning and rapacious opponents, but a gulf separates them from the creeping Jews of the rotten cities or from the Jewish colonies living in desolate rottenness and inactivity on the Gattlian Sea, who live off the alms of their brothers in faith of the whole world in disgustingly un-justifiable existence. It should also be noted right away that, contrary to Jewish lies, there is not a single Jewish farm in Palestine that relies on itself, its work and its income. The Jewish colonies find capitalist attempts with unsuitable means.

A Maure, with whom I once walked through the narrow streets of Tangier before the war, held his hand protectively between the Jew and me every time we met a Jew, clearly marked by the black fez. To my astonished question, he replied that he wanted to protect me from being defiled, and he obviously didn't mean the word in a purely physical sense.

This is a judgment that could not have come into contact with the Jews until recent times. For this reason, his judgment must appear far more impartial than that of anyone else whose people or state has suffered from the Jews for centuries. It is Count Okuma, the former Japanese Prime Minister and great statesman:

“The only thing I could accuse Count Witte of is his pro-Jewish policy, which he openly stated in Portsmouth (after the Russo-Japanese War). (He was married to a Jewess, which Okuma apparently did not know.) I would like to give Count Witte the well-meant advice to free himself from Judaism. The Jews are working on the destruction of Russia. (Excellent! foreseen!) France and some other states are already being decomposed and destroyed by Jews. I am much occupied with the Jewish question, and I am particularly interested in the causes of the boundless hatred which fills the whole world against the Jews. This nomadic race has no fatherland, and wherever it goes it endeavors to profane and corrode the patriotism and sound morals of the hosts of the people. The Jews are striving to found a single international republic where they want to play the unrestricted role of ruler. We see how America and Europe have already conquered. Without any exaggeration, one can safely say that the entire

wealth of the world is under Jewish influence. War and peace now on them.”

Have our chancellors and prime ministers from Bismarck to the present day been greater fools or greater criminals?

But who explains this hatred of mankind against the Jew over all times and peoples? Must it not be based on the essential enmity of the Jew against humanity? Does not every non-Jew, no matter how poisoned he may be by the Jewish phraseology of the press, ultimately feel his deep opposition to the Jew at a moment that always comes when he has to say: this or that is Jewish, and this or that can only be done by a Jew?

Let's get a Jew back here to show us what will be confirmed, because then perhaps the last German sleepyhead will believe it. The rabbi Eh. Zwi-Klötzel wrote in 1912 to I. Geiger, the editor of the *Mg. Ztg.* d. Judentums:

“Just as we Jews know that every non-Jew is and must be an anti-Semite somewhere in a corner of his heart, so every Jew is a hater of everything non-Jewish at the very core of his being. If there is anything that unites all the Jews of the world, it is this great, sublime hatred. – We are called a danger

of "Germanness." Surely we are, just as surely as Germanness is a danger to Judaism!"

On the other hand, I can't say the same about the French farmers in Normandy, Brittany or Artois, as long as he was not facing me as a soldier with a weapon in his hand, I would never consider him an enemy. His wife, his children, whom he had to leave behind, and with whom I lived, found me relatives of spirit and blood. We sat at their table, as at home, and shared our bread with them, while we received heating and help in the preparation of our meals. The hatred that followed the incitement of the Jewish-led and Jewish-served press of the whole world

The only place where there ought to be a Frenchman is in this press and the leaders of politics and supranational capital who are detached from all national and human ties. It is understandable that the masses allow themselves to be misled to the end, but I would like to see the German man of clean origin who persecuted this or that Frenchman with hatred simply because he was French. I could greet every Frenchman I met during the war as he did me, as if they were meeting on the highway between their native villages. Here lie the seeds of a different kind and attitude of world brotherhood, they would have long been visible in their outward growth and

in the life of the peoples if the Jew had not had his special method of bringing the peoples closer together. I believe in a fraternization of the peoples, but only when it has been possible to exclude the Jew as a mediator, because only Judaism would have an advantage in the deal concluded through him. Just observe the shameless attitude of the thoroughly Jewish "International Peace Society."

The aforementioned Hermann Lohen says that the entire history of Judaism teaches, in accordance with the prophecies of the prophets, that the realization of Judaism would be bound to its dispersion among the nations of the earth.

From the context, which cannot be made clear here for lack of space, it is clear that even this clever and learned Jew does not recognize in Judaism any race in the natural mind, but knows well that its unity is only conditioned by doctrine, by the law.

In Judaism, then, we are dealing with a community held together by certain doctrines and laws, which, in the course of several millennia, developed into a racial similarity under the required unity of breeding, despite various admissions of blood, to the exclusion of all that and declaring war on all those who "refuse to overturn the eternal laws of moral world order."

Judaism therefore presents itself neither as a religion, nor as a race in the true sense, but as the reversal of all that is humanly common, of all spiritual values and moral demands of humanity, elevated to a law. Judaism is the evil that has become a law, the world of negation, Mephistopheles, the fallen angel, the devil ("el Shaddai" means the old god of Judaism, Arabic: shaitan – Satan – shadow – harm), overflowing into the interior of the individual as evil, as the Jew within us. And at no time has the Jew been stronger and more powerful outside in the world than we have been more torn, godless and unholy within ourselves. When man will finally have conquered the Jew within himself, mankind will also have overcome and buried the eternally wandering Ahazver, the restless one!

Don't think that the individual Jew now overlooks all these things and pursues them unerringly; he does this just as little as the individual non-Jew, the individual German, sees the connection between these things and confronts them. I am far from making the Jew into an all-powerful demon, an all-powerful being. Only the Jewish principles, the Jewish spirit, the idea, as always, find things of tremendous effect that we must learn to fear in order to overcome them. After all the true – as the only eternal and living thing – always remains the best business in the long run. Anyone who does or strives

for anything else is ultimately a stupid devil, however cleverly he may turn! The Jew may have a lot of sense, but no reason, so everything he takes into his ultimately turns to dung. And the farmer has outwitted the devil, who wanted to deceive him, again and again in the end. This is how it went:

One day, as the devil watched the farmer harvesting potatoes, he made a pact with him that the next year all the fruit below the ground was to belong to the devil, all the fruit above the ground to the farmer. So the farmer sowed wheat and the devil was left with the stubble; then the devil took all the fruit above the ground for the next year and the farmer planted turnips. The devil was left with only the cabbage, and perhaps he thought he would bring home something wonderful, but it was hardly food for rabbits and goats.

So the Jew will never devour us with stalk and root, with turnip and herb!